

The Historical Aspects of Daniel (chs. 1-6)

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The prophetical Aspects of Daniel (chs. 7-12)

Now that the section dealing with God's rule over the Gentiles was completed, Daniel returned to using the Hebrew language. In light of the disturbing dream or vision of chapter seven, Daniel probably was wrestling with the following question: if three more Gentile kingdoms were to dominate the world after Babylon, what would happen to Israel during that extensive period of time? In response to that question, God gave Daniel revelations concerning the future of Israel. Daniel recorded these revelations in chapters eight through twelve. Since these chapters were concerned primarily with Israel, Daniel wrote them in the language of Israel.¹ Daniel was about 70 years old at this time.

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II. GOD CAUSES DANIEL TO HAVE A VISION ABOUT THE RAM AND THE GOAT, (ch. 8)

A. The Vision Itself, (8:1-14)

1. The ram, (1-4)

INTERPRETATION:

- ¹ **In the third year of the reign of King Belshazzar** (551 B.C., - 2^{yrs} following Daniel's vision in chapter 7 and was recorded prior to the actual events of chapter 5 [*Belshazzar's feast*]), **a[nother] vision appeared to me-to me, Daniel-after the one that appeared to me the first time**, (only this one was in the daytime and I was not sleeping).
- ² **I saw in the vision, and it so happened while I was looking, that I was in Shushan** (a city about 230 miles east of Babylon and 120 miles north of the Persian Gulf and the city where Esther served as Darius' queen), **the citadel** (a fortress city), **which is in the province of Elam** (of which Shushan use to be the capital of); **and I saw in the vision that I was by the River Ulai**, (standing on the bank of the artificial canal).
- ³ **Then I lifted my eyes and saw, and there, standing beside the river, was a ram** (symbolizing the kings of the Medes [*Darius*], and the Persians [*Cyrus*], v.20 - [*the breast of silver in ch. 2 and the bear in ch. 7*]), **which had two horns** (two leaders), **and the two horns were high** (i.e., prominent and powerful); **but one** (Persia),

¹ Showers, *The Most High God*, p. 96

was higher than the other, and the higher one came up last, (Persia became the more dominate of the two; in time).

⁴ **I saw the ram pushing** (butting, making conquest) **westward, northward, and southward, so that no animal** (no kingdom), **could withstand him** (his massive army); **nor was there any** (league of nations put together), **that could deliver from his hand, but he did according to his will** (as he pleased), **and became great,** (did great things, was successful).

F APPLICATION:

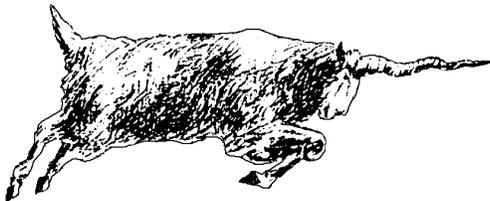
How many of us have experienced an Alexander the Great in our lives? Everything is going great and then all of the sudden a person or an event steps into our world and everything comes apart at the seams. We must be careful how we view our social status and material possessions. You can work and sacrifice for something for years only to have it taken away in a matter of moments. Be careful what you give your life to, (Eph. 5:15, 16).

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2. The he goat, (5-8)

 INTERPRETATION:

⁵ **And as I was considering** (this ram and his activities), **suddenly a male goat** (symbolizing Greece, v.21 [*the belly and thighs of bronze in ch. 2 and the leopard in ch. 7*]), **came from the west, across the surface of the whole earth, without touching the ground**



(he came with tremendous speed [*the four wings of the leopard in 7:6*]), **and the goat had a notable horn between his eyes,** (Greece came with one

great leader, *Alexander the Great*).²

⁶ **Then he** (Alexander the Great), **came to the ram that had two horns,** (the Medes and the Persians), **which I had seen standing beside the river, and ran at him with furious** (hateful), **power.**

 COMMENTARY:

² Goats, like rams, normally have two horns; therefore this horn is unusual. The significance is that Alexander would be unusual, one of the great military strategists of history. He was born in 356 B.C., himself the son of a great conqueror, Philip of Macedon. His father had already united Greece with Macedonia and was planning to fight Persia, when he was murdered. Alexander was only twenty when he succeeded him, father as king in 336 B.C., having been educated under the instruction of the famed Aristotle. He moved against the Persians a year and a half later, in 334 B.C., (Wood, *Daniel*, p. 209, 210).

⁷ **And I saw him confronting** (fighting), **the ram: he was moved with rage against him,**³ **attacked the ram** (in a great fury), **and broke his two horns**, (completely destroying his defenses). **There was no power in the ram** (now), **to withstand him** (the strength of the Medo Persian Empire had vanished), **but he** (Alexander, then), **cast him down to the ground and trampled him** (Alexander completely crushed the empire of the Medes and the Persians); **and there was no one that could deliver the ram from his hand.**



F APPLICATION:

How many of us have deliberately provoked another person while trying to diminish or undermine their character or accomplishments? We must remember that in any power struggle, someone has to win. Woe is you if you are the loser in this kind of a struggle. You will get what you deserve, (Num. 32:23; Prov. 26:27; 2 Tim. 4:14).

- Who can stand it when a servant comes into power over his master, (Prov. 30:22).
- Who can stand against a jealous man when his wife has had an affair, (Prov. 6:32-35).
 1. Be careful who you lord it over.
 2. Don't covet another person's status or possessions.
 3. Don't destroy or diminish another's work.

⁸ **Therefore** (as a result of this victory), **the male goat grew very great** (became a world power); **but when he became strong** (reached the apex of his power), **the large horn was broken** (Alexander died in June, 323 B.C., at the age of 32), **and in place of it** (Alexander), **four notable ones** (Alexander's four prominent generals [*eventually, after several years of fighting*]), **came up toward the four winds of heaven**, (Cassaner to the west [*Greece*], Lysimachus to the north [*Asia Minor*], Seleucus to the east [*Syria*], and Ptolemy to the south [*Egypt*]).



COMMENTARY:

³ Alexander represented the concentrated wrath of Greece against Persia for the Persian cruelties to Greeks, and Darius's attempts to seduce Alexander's soldiers to treachery, (Jamieson, Fausset and Brown, *A Commentary*, p. 426).

 **INTERPRETATION:**

¹¹ **He even exalted himself as high as** (as equal as), **the Prince** (God Himself, the Commander), **of the host** (the Jews); **and by him** (Antiochus), **the daily** (the regular, continual), **sacrifices** (that were for God), **were taken away** (from God), **and** (even), **the place of His sanctuary** (His dwelling), **was cast down**, (was desecrated, defiled [Da. 11:31; 2 Ki. 12:11; Ezek. 46:14]).⁷

¹² **Because of transgression** (because Antiochus brought the daily sacrificial system to a halt and he wanted to keep it that way), **an army was given over to the horn** (stationed at the temple), **to oppose the** (restoration of the), **daily sacrifices** (by the Jews);

F **APPLICATION:**

Since God was the One who had instituted the Temple with its system of regular sacrifice, only He had the right to stop the sacrifice and to harm the Temple. Antiochus arrogantly entered the Temple of God in Jerusalem, stripped it of its sacred furniture and valuable ornaments, ordered the sacrifices ended there and the Temple polluted (I Macc. 1:20-24, 41-50). Since this king did what only God had the right to do, he thereby magnified himself to be equal with the God of Israel. Antiochus threw the truth of God to the ground when he ordered the worship of Jehovah stopped and replaced it with pagan Greek worship. He did enjoy success in the enforcement of his will for awhile. The reason he could prosper for awhile was the fact that God had a sovereign purpose for giving over the Jews and the regular sacrifice to him (v. 12).⁸

God's children have just come out of exile because of their idol worship and they're not about to dive right back into it. They want to keep themselves pure this time. Yet, although they are not in exile, they are being severely persecuted; even to death.

Why does God allow such ungodly, wicked people to rule over His children at times?

1. When we are rebelling against God, He gets in our face and disciplines us. He does this to purify us and bring us back to Him.
2. When we have just rededicated ourselves to the Lord, or are habitually on fire for the Lord, the devil gets in our face, and persecutes us. He does this to discourage us in our faith.
3. Sometimes God has simply given us the ministry of showing others how to die with a terminal disease, endure persecution, etc.

NOTES:

 **COMMENTARY:**

⁷ The place of the Lord's sanctuary was thrown down does not mean that Antiochus destroyed the Temple as such. But he desecrated it so foully that in cleansing the sanctuary, the alter had to be torn down and a new one built, as well as the sanctuary and the interior of the Temple, (Unger, *Unger's Commentary of the Old Testament*, P. 1652).

⁸ Showers, *The Most High God*, p. 100.

F **APPLICATION:**

THE LITTLE HORN OF DANIEL EIGHT

I. Different views about the Little Horn of Daniel 8

1. He is merely and only Antiochus IV Epiphanes. Look no farther for anyone else.
2. He is a type of the Roman prince (the little horn of Daniel 7).
3. He is identical to the little horn in Daniel 7, but Daniel 8 informs us of his place of origin--namely, in Syria (part of the Roman empire).
4. He is the future king of the north, the future Assyrian, Gog and Magog.
5. He is the future king of the north and the Assyrian, but not Gog and Magog.

II. Arguments against various views

1. The little horn of Daniel 8 cannot be only and merely Antiochus
 - 1) Because the passage projects the events to the time of the end (8:17, 19).
 - 2) Because Antiochus did not live at the time when the Jewish people had filled up their transgressions (8:23).
 - 3) Because Antiochus did not meet his end at the hand of the Prince of princes (8:25).⁹
2. The little horn of Daniel 8 cannot be the Roman prince or the little horn of Daniel 7; nor can he be a type of the Roman prince
 - 1) The little horn of chapter seven would come from Rome, (the fourth kingdom). The little horn of chapter 8 would come from Greece, (the third kingdom).
 - 2) The little horn of chapter seven would be the eleventh horn, rooting up three of the ten horns. The little horn of chapter 8 would be a fifth horn, coming out of one of four horns.
 - 3) The little horn of chapter seven would persecute God's people for 42 months or 3 1/2 years. The little horn of chapter 8 would persecute God's people for 2,300 days or over 6 years.¹⁰
 - 4) If the fourth kingdom represented by Daniel 7 is Rome, then obviously the third kingdom represented by the goat in chapter 8 is not Rome.
 - 5) Their characteristics are much different as they arise from different beasts
 - 6) The Messianic kingdom according to Daniel 7 was going to be erected after the final world empire. This is not true of the period following the he goat in chapter 8.¹¹

NOTES:

⁹ Dr. John L. Benson, (*personal notes*)

¹⁰ Showers, *The Most High God*, p 109.

¹¹ Walvoord, *Daniel*, p. 194.

7) Antiochus demands the worship of Zeus and the Antichrist demands the worship of himself.

3. The view which identifies the little horn of Daniel eight with the future king of the north or the future Assyrian.
 - 1) It is an appropriate analogy that an ancient king of the north (Antiochus Epiphanes) should typify a future king of the north (the Assyrian) rather than to typify a Western ruler.
 - 2) All of the phraseology of the passage in Daniel 8 tallies with the terms which Isaiah and Daniel use concerning the king of the north or the Assyrian
 - (1) "***The transgression***" (Dan. 8:13), is the event that brings the king of the north against Israel. The transgression is idolatry, (Micah 1:5). It is identical to "***the falling away***" (2 Thess. 2:2-3), and "***the abomination of desolation,***" (Matt. 24:15). It refers to the image of the beast (Rev. 13:14-15). The Roman prince will promote idolatry, but the king of the north (the Assyrian), will cause it to cease, (Isa. 28:15-18).
 - (2) "***Desolation***" (Dan. 8:13), is the result of the northern invasion into Israel, (Isa. 17:9; Joel 2:3).
 - (3) "***Trampled under foot***" is the term Isaiah uses for the Assyrian's work of destruction upon Israel, (Isa. 10:6; 28:18).
 - (4) "***Indignation***" (Dan. 8:19), is the term which expresses God's wrath against Israel. The armies of the north express the Lord's indignation, for they are His means of chastening Israel (Isa. 10:5, 25; Joel 2:11-"***His army***").
 - (5) "***The king of fierce countenance***" (Dan. 8:23), sounds like the cruel king who will destroy Egypt--the Assyrian, (Isaiah 19:4).
 - (6) "***Broken without hand***" (Dan. 8:25), exactly describes the end of the king of the north or the Assyrian, (Isa. 17:14; 29:5-6; 31:8; Joel 2:20).
 - (7) "***By peace***" (Dan. 8:25), matches perfectly the account of Israel's false sense of security and prosperity when the King of the North attacks, (Eze. 38:8, 11-12, 14).
 - 3) The details of Daniel 8:23-25 harmonize with Daniel 11:40-45, and Daniel 11:40-45 describe the king of the north (especially Dan. 8:25--"***broken without hand***"; compare Daniel 11:45--"***he shall come to his end, and none shall help him.***") Moreover, this description of the end of the northern ruler agrees perfectly with what Isaiah repeatedly says about the end of the Assyrian, (Isa. 10:16-19; 14:25; 17:12-14; 29:5-8).
 - 4) Nothing in Daniel 8 conclusively points to the Roman prince (the little horn of Daniel 7); everything in the passage, however, reminds us of what Isaiah, Daniel, and Joel say concerning the Assyrian or the king of the north.

5) Everything in Daniel 8 also harmonizes with Daniel 9:27.

In the middle of the tribulation period ("*in the midst of the week*") apostate Israel ("*the many*") will substitute idolatry ("*the abomination*") for the Levitical offerings ("*the sacrifice and oblation*"). This idolatrous act is "*the transgression*" and Jews are the transgressors, (Dan. 8:23). On account of ("*for*"), the protection ("*overspreading*"), which Israel is receiving from the Roman prince ("*he*"), through national compliance with idolatry ("*abomination*"), God will send against Israel the desolator-- that is, the king of the north, ("*make it desolate*").

The desolator is the Assyrian or king of the north whom God will employ to chastise an apostate nation. The desolator will continue his work of destruction "*until the consummation.*" Then when God has used the desolator to chastise Israel, He will desolate the desolator ("*that shall be poured upon the desolate*"). The desolator (the king of the north, the Assyrian, Gog and Magog) will then "*be broken without hand;*" "*he shall come to his end and none shall help him.*"¹²

4. The view that the future king of the north, the future Assyrian, is or isn't Gog and Magog.

“At the middle of the seventieth week, Antichrist will not only be threatened but actually conquered and killed by the great king of the north who may be identified with Gog from Magog (Ezek. 38-39). Since Gog will never be a part of the "Roman" empire of Antichrist, it is entirely possible that he will be the eschatological extension of the third kingdom, "in the latter period of their rule, when the transgressors have run their course" (8:23). But of the mighty king of the north, Gog from Magog, it can certainly be said with precise accuracy that "he will even oppose the Prince of princes," and that "he will be broken without human agency" (Ezek. 38:14-16; 22-23).”¹³

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4. The angel, (13-14)

 **INTERPRETATION:**

¹³ **Then I heard a holy one** (an angel), **speaking** (already engaged in a conversation); **and another holy one** (another angel, interrupting), **said to that certain one who was speaking,** **"How long will the vision be, concerning the daily**

¹² Dr. John L. Benson, (*personal notes*)

¹³ (Witcomb, *Daniel*, p. 118)

¹⁶ **And** (then seeing no one), **I heard a man's voice** (alone, over the water), **between the banks of the Ulai** (canal), **who called, and said, "Gabriel,"** **make this man understand the vision,**" (i.e., explain it to him so he will understand its meaning.)¹⁷

F APPLICATION:

We are looked after by angels as well, (Heb. 1:14; 13:2). The Holy Spirit is our enabler though, and He explains things to us, (Jn. 14:15-18). He prays for us (Rom. 8:26), as well as Christ, (Heb. 7:25). We grow weary in spiritual warfare and if it were not for God's angels, the Holy Spirit and Christ; we would be overwhelmed.

Looking Unto God, (Psalm 5:3)

1. If you want to be distressed, *Look Within*
2. If you want to be defeated, *Look Back*
3. If you want to be distracted, *Look Around*
4. If you want to be dismayed, *Look Ahead*
5. If you want to be disappointed, *Look to Man*
6. If you want to be delivered, *Look to Christ*
7. If you want to be delighted, *Look Up*¹⁸

¹⁷ **So he** (Gabriel), **came near where I stood, and when he came I was afraid** (of this supernatural, celestial being), **and fell on my face; but he** (carried on and), **said to me, "Understand, son of man** (mortal man), **that the vision** (you just witnessed), **refers to the time of the end,"** (the end of Gentile rule, the end of God's indignation towards Israel for their rebellion, [cf., v. 19]).¹⁹

¹⁸ **Now, as he was speaking with me, I was in a deep sleep** (I passed out), **with my face** (now right), **to the ground; but he** (Gabriel, stopped talking and), **touched me, and stood me upright,** (got me on my feet).

COMMENTARY:

¹⁶ The significance of inserting this divine command to Gabriel is likely to impress Daniel with the importance and authority of what was to be stated.

Gabriel: The identity of the figure before Daniel is revealed to be Gabriel (cf. 9:21). He is named also in Luke 1:19 as the announcer of John's birth to Zacharias, and in Luke 1:26 as the announcer of Christ's birth to Mary. The role of Gabriel is regularly that of one who brings important information from God to man. Only one other good angel is named in Scripture, and that is Michael (Dan. 10:13, 21; 12:1; Jude 9; Rev. 12:7), who is called the "archangel" in Jude 9 and is represented as a leader among the angels in Revelation 12:7, (Wood, *Daniel*, p. 220). Gabriel's name "means 'man of God' or 'hero of God,'" (Witcomb, *Daniel*, p. 115).

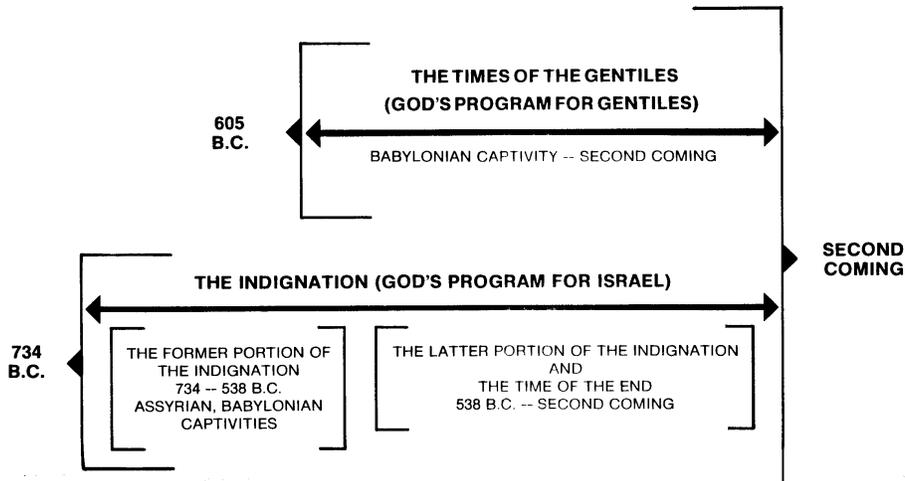
¹⁷ Barnes, *Daniel*, p. 117

¹⁸ Robert T. Boyd, *Boyd's Bible Handbook*, (Harvest House: OR, 1983), p. 243

¹⁹ "The time of the end" is actually a technical expression that refers to the events that will accompany the second coming of Christ to destroy the kingdoms of this world and to establish His own everlasting kingdom, (Walvoord, *Daniel*, p. 115).

¹⁹ **And he said, “Look, I am making known to you what shall happen in the latter time of the indignation;²⁰ for at the appointed time (that God has set), the end shall be, (the Times of the Gentile and Israel’s chastening shall certainly end).**

THE INDIGNATION AND THE TIMES OF THE GENTILES



Showers, *The Most High God*, p. 103

²⁰ **“The ram which you saw, having the two horns—they are the kings of Media and Persia, (vv. 3, 4).**

²¹ **“And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king, (vv. 5-7)**

COMMENTARY:

²⁰ A study of the term *indignation* throughout Scripture reveals that *the indignation* refers to the period of history during which God is indignant or angry with Israel because of its rebellion against Him. It is the time when God chastens Israel, usually at the hands of the Gentiles. *The indignation* included Israel's conquest and cruel treatment by Assyria (Isa. 10:5, 25) and Israel's conquest and captivity by Babylon (Lam. 2:6; Zech. 1:12), and it will continue through the end of the Tribulation Period (the end of Antichrist's rule at the second coming of Christ - Dan. 11:36). Thus, *the indignation* began during the 730's B.C. and will continue to the second coming of Christ. It is basically parallel to the times when the Gentiles are the predominant power in the world. It could be said that *The Indignation* is the title of God's program for Israel, and *The Times of The Gentiles* is the title of God's program for the Gentiles during the same basic period of history, (Showers, *The Most High God*, p. 102).

Arno C. Gaebelein, John F. Walvoord, and John L. Benson, are some that believe that the rebellion concerns Israel and that the king here represents the Assyrian, the King of the North. (John C. Witcomb is open to the view.)

“The End of the Indignation” – “The Jewish people are in the days of the indignation on account of their disobedience. But this indignation will end. There will be according to our chapter " the last end of the indignation." And that last end will bring great calamities upon the people and the land and one person, the king of fierce countenance, will be the chief actor in it.” (Isa. 10:5, 25; 13:5; 26:20; 24-27; 30:30, 31, [cp. Jer. 1, 25; Zach. 1, 12; Eze. 21:31; Psa. 69:24; Rom. 11]) Arno C. Gabelein, *Daniel*, (Kregel: MI, rp.1985), p. 106.

²² “**As for the broken horn** (Alexander), **and the four** (generals), **that stood up in its place, four kingdoms shall arise out of that nation, but not with its power**, (not with the strength that that Alexander had, [v. 8]).

²³ “**And in the latter time** (or the final portion), **of their** (of the four generals [or the future final portion of the Times of the Gentile), **kingdom when the transgressors** (the Gentiles specifically and the Jews indirectly [Dan. 8:13; 2 Thess. 2:3]), **have reached their fullness** (i.e., transgressed God’s laws to the full extent that God’s longsuffering will tolerate and sovereign will chooses),²¹ **a king shall arise** (come to power),²²

F APPLICATION:

Information on the Assyrian, the King of the North, from various books of the Scripture.

I. ISAIAH

The six divisions of Isaiah 10:5-34 concerning Israel and the Assyrian, the King of the North.

1. ***A description of the Assyrian.*** He is the instrument which God uses to punish Israel. God sends him against a hypocritical nation. Verses 5-11.
2. ***The punishment of the Assyrian is announced.*** That time will be when the Lord has performed His whole work upon Jerusalem. It is therefore future. Verses 12-15
3. ***The punishment itself.*** It shall be suddenly and complete. Verses 16-19
4. ***The return of the remnant of Israel is promised.*** Verses 20-23
5. ***The Word of Comfort to the troubled remnant.*** Verses 24-27

COMMENTARY:

²¹ “***When the Transgressors are Come to the Full***” – This according to the prophetic Word, are getting further away from God and their transgressions become full. Their latter end will be worse than their former state. The Lord predicted this. (Matthew 12:43-45.) He also said “I am come in my Father’s name, and ye receive Me not; if another shall come in His name, him ye will receive.” (John v. 43.) A false Christ, the false King will appear some day in their midst and the great mass of the people will receive the devil’s counterfeit. When this great end apostasy of the Jewish people is reached, when they are once more back in their land by their own scheming, their money and political influence, then the time before us will have come. (Gabelien, *Daniel*, p. 106, 107)

²² See notes “*The Little Horn of Daniel Eight*,” on page 140.

Their restoration and reoccupation of the land will be effected by the power of the little horn of Daniel 7. That coming prince will make a covenant with them, as we shall learn from the ninth chapter of Daniel, and the restored Jews will trust themselves in his hands for protection. When this is accomplished then this King with the fierce countenance, the Assyrian, King of the North, makes his appearance and rushes against the people and their cities. He is the enemy of the Head of the restored Roman Empire and as the hater of Judah, he persecutes the nation, while the beast, the little horn of Daniel vii. persecutes the Saints. The head of the revived Roman Empire and the Antichrist (the first and the second beast of Rev. 13.) are in league to-ether, but the Assyrian, this King pictured in the closing verses of Daniel 8., opposes their plans. (Gabelien, *Daniel*, p. 108,109)

6. A vivid description of the advance of the Assyrian against Jerusalem and the intervention from above. Verses 28-34

NOTES:

. . . In Isaiah 30:31-33, the miserable end of the Assyrian is revealed, corresponding to what is said in Daniel of his sudden judgment.

Tophet is the name for the place of punishment, the lake of fire. The Assyrian will be cast in there, where he will find his two enemies, Emperor of the Roman Empire, called the beast, and the Antichrist. The true rendering is "for the King also" showing that not alone is the Assyrian cast there but also the false King.

II. MICAH

Micah 5:2 predicts the birth of our Lord.

The third verse reveals the fact that His own to whom He came and who received Him not, were to be given up. Even so it has come to pass. But the giving up of the nation is not to be forever: it is "until" the travailing time i. e., when the nation passes through the birth pangs during the great tribulation, when the remnant of His people will be born and the national deliverance achieved.

The fourth verse shows the Lord Jesus Christ through whom at His second coming the national restoration and blessing will be brought about.

In the verses which follow we hear that the Assyrian will then be in the land and the Lord will be their peace in that day; "thus shall He deliver us from the Assyrian when he cometh into our land, and when he treadeth within our borders." This is future. It is the same invader and desolator revealed to Daniel.

III. JOEL

The second chapter in Joel gives a vivid description of the invasion of a great army, which comes from the North, called "the Northern army." The desolation which this northern army works is compared to the devastation of locusts. The nation is called to repentance on account of this final indignation and they call upon Jehovah, who appears and overthrows the invading forces and delivers His land and His people. The blessings, including a great outpouring of His Spirit, which follow these events are described in the closing verses of this chapter. The northern army is the Assyrian.

IV. FINAL NOTE

Without quoting other Scriptures we have had sufficient evidence that in the period of time specified in Daniel's prophecies as "the time of the end;" "the last end of the indignation," that is the few years which precede the visible and glorious appearing of the Lord Jesus Christ, a powerful enemy will invade Israel's land. He will come against the people who have gathered back to the country. He comes from the North as Antiochus Epiphanes came from the North. In chapter 11 he goes by the name of the King of the North. He is identical with the Assyrian in Isaiah and Micah.

The personal Antichrist and the northern invader, that other Antiochus Epiphanes, are therefore not the same being. The personal Antichrist, the man of sin, will be a Jew. He takes his seat in the temple when the first beast breaks his covenant with the Jews; he works lying miracles. He is the false Messiah, claiming- to be the King over the Jewish people, a very incarnation of Satan. He demands divine worship. But the one described in Daniel 8:23-26 is an external foe.²³

having fierce features (characteristics or mannerisms [Antiochus and the King of the North, {[Isa. 19:4; cp., Isa. 15-20, 23}]), **who understands sinister schemes**, (he will possess and exercise great intelligence for wicked purposes).

²⁴ **His power shall be mighty** (impressive and frightening), **but not by his own power** (not by his own strength or ability [the King of the North could be helped by Russia, as well as by God's allowance and the devils desire]); **he shall destroy wonderfully** (in astonishing devastation, in an extraordinary manner, in unbelievable ways), **and shall prosper and thrive** (in his exploits [Isa. 14ff]); **he shall destroy the mighty** (the seasoned soldier), **and also the holy people**, (the godly saints).

²⁵ **“Through his cunning** (treacherous wisdom), **he shall cause deceit to prosper under his rule** (he is well versed in falsehoods, using his mastery at doubletalk as a key means to accomplish his goals); **and he shall exalt himself in his heart** (he'll be very prideful – esteeming himself to be someone of great distinction). **He shall destroy many in their prosperity** (when they think they are safe and secure from harm; catching them off their guard [Eze. 38:8, 11, 14 – Israel is lulled into self-complacency and confidence that her fears are forever over through the treaty that everyone is agreeing to.]). **He shall even rise against the Prince of princes** (God Himself, in desecrating the temple and seeking the annihilation of His people); **but** (all this being so), **he shall** (also, in the end), **be broken without human means**, (God, in His due time and in His distinctive way, will bring this king's enterprises and his life to an end; without any human agent involved. [All of the prophets tell of only one king of the future that this will happen to and that is the King of the North {cf., Dan. 11:45; Eze. 38:22, 23}]. God will bury the King of the North in the hill of Jerusalem when he attacks the city).

²⁶ **“And** (Gabriel said), **the vision of the** (2,300), **evenings and mornings which was told** (namely that Antiochus will oppress the Jews [v. 14]), **is true** (will certainly come to pass); **therefore seal up the vision** (record it and make sure that the vision is preserved and passed on from generation to generation), **for it refers to many days in the future,**” (380 years later, Antiochus, is going to come onto the scene and Israel is going to need to understand what is happening; likewise in the tribulation when the King of the North comes).

²³ Gaebelein, *Daniel*, pp. 110-117

2. Daniel becomes ill following the interpretation, (27)

NOTES:



INTERPRETATION:

²⁷ **And** (when it was all over), **I, Daniel** (was so emotionally disturbed by the vision, that I), **fainted and was sick for days; afterward** (when I felt better), **I arose and went about the king's business**, (King Belshazzar). **I was** (still), **astonished by the vision, but** (I nor), **no one understood it** (I couldn't fully comprehend it).

F APPLICATION:

The day of Christ's return is certain to come, but we cannot just sit around and wait for it. We must be as Daniel was – busy about the king's business. We need to be busy about the King of king's business, (Luke 12:35-48)